

THE
GUIDE TO HOLINESS.

DECEMBER, 1853.

ORIGINAL.

CHRISTIAN PERFECTION.

EXEMPLIFIED IN THE EXPERIENCE AND PRACTICE OF
THE REV. DR. OLIN.

BY N. BANGS, D. D.

I HAVE in previous numbers given several authorities from the sacred Scriptures, in defense of the doctrine of Christian Perfection, and have also endeavored to illustrate it by some examples of Christians who lived in more modern days. These examples, furnish the most palpable evidence of the truth and reality of this heart-felt religion. In such we see it embodied in a living and moving form, exhibiting its holy principles in an active life, and bearing testimony to its efficacy, in triumphant deaths. The doctrine presents it in theory, and the theory may be true, but if true, its truth must be tested by actual experiment; by the living example of those we have known, and by their dying testimonies. Such have appeared upon the pages of ecclesiastical history, and such there are now living.

But of the living we may not speak, lest we exalt them above measure, or expose them to the envious "criticisms of those who seek an occasion to speak evil of dignities," and who delight to hurl their shafts of censure at the innocent. We know very well, that there are those who are ever ready to transmute an innocent infirmity into a wilful crime, and to magnify a venial error into an unpardonable fault. That these infirmities and errors are consistent with "perfect love" is manifest from the testimony of holy Scripture, and is not denied by the most strenuous advocates of

the doctrine of Christian perfection. Though, therefore, these defects appear in the faith and practice of those who profess this high state of grace, they do not invalidate the reality of that holy religion which they profess.

But though we may not speak of the living, we may of the dead, without reserve. These are beyond the reach of censure, for we can hardly think that envy and hate will follow the objects of their malice beyond the grave, and rake up their ashes, and scatter them about on their characters, with a view to render them odious, or to gratify a malevolent disposition. At least, there are exceedingly few such among professing Christians. These are not wanting in that candor which is ready to acknowledge excellences which did exist, and admire the characters of those whose doctrines and lives bore testimony to the truths we advocate. If there should be any such unreasonable beings living among professed Christians, they may well be left to their own musings, to be eaten up by the corroding influence of their own envious and jealous tempers, and to die in their own rottenness; while the good and the pious, those who "rejoice not in iniquity, but rejoice in the truth," will hail with delight every acquisition to the amount of solid piety which may be collected from the living or the dead.

Among those to whom we can thus appeal for the truth of our doctrine, we are much gratified in being able to select STEPHEN OLIN, D. D. He long went in and out among us as a minister of the Lord Jesus Christ, and stood before the public as a man of profound learning; was, for several years, at the head of one or another of our colleges, in which he maintained the reputation, not only of a man of learning and science, but of high endowments, and varied acquirements, and to those who had the pleasure of his acquaintance, he appeared in the amiable character of a holy, devout Christian. It is in this character chiefly, that I would speak of him, for though he will compare favorably with the most eminent of our literary men, and stood high as a man of commanding talents, he at the same time exhibited in his christian temper and disposition, in his private intercourse with his brethren, all the humility of the humblest Christian, and all the docility and simplicity of the meek disciple of Jesus Christ. It was not often indeed, that he spoke of his own personal experience with a view to illustrate the workings of Divine grace upon the human heart; but whenever he did so, it was evident that he spoke from the depths of his soul, ascribing, with deep humility, all the good that was in him to the grace of God in Christ Jesus, saying, "By grace I am what I am." It was not possible, therefore, to be

long in his company without being convinced that you were associated with a man deeply devoted to God.

But did he profess to enjoy the blessing of "perfect love?" His biographer informs us that he did. He says, "It was his own personal experience that led him to the doctrine of christian holiness." It was especially under the deep affliction he passed through in Europe, consequent on the death of the first Mrs. Olin, that he felt the want of this blessedness, and of a more perfect submission to the Divine will, and we remember his saying that it was during his wandering in Egypt, and while engaged in deep meditation and mental prayer on the banks of the Nile, that he first *felt* that "perfect love that casts out fear." From this time, the doctrine of full redemption was very precious to him, and he looked with painful feelings upon anything calculated to bring it into disrepute, or lower the standard of piety which it implies.

In addition to this testimony of his biographer, we have his own, in a record which he made of the exercises of his heart, under date of March 13th, 1842. He says:—

"I have been much exercised, for many months past, upon the subject of a universal dedication of myself, and all I possess to God. The experience I have had of his goodness, has made a deep impression upon my mind. I have felt something like surprise, that I was kept from apostacy, and returned to my country not worse, I trust, but rather a good deal improved in spiritual things. I found the throne of grace especially accessible, and confidence in God unusually strong, and easy to be called into exercise. Upon the whole, I enjoyed more *peace* than I ever did before, and felt a more sure and steady faith in Christ. I have been also led to the exercise of more lively *gratitude*, and have had a more affecting sense of the agency of divine providence in the things which have befallen me. This especially has been my frame of mind for the last year and a half, and it now is. I have seemed to be led by these feelings to a sense of *obligation* to consecrate myself fully to God, and to seek *perfect conformity to His will*, which I never realized to the same extent before."

"I think that I also perceive the reasonableness of the Methodist doctrine of holiness, and its entire conformity to the tenor of the holy Scriptures, and to the genius of the gospel, with a clearness and application which they did not formerly possess in my view. And I have been led strongly to desire a deeper experience in true vital religion. I have endeavored to make a *new* and solemn offering of soul and body to Christ, and am earnestly seeking for the experience of perfect love. I record my feelings here, and my vows with the hope that thus I may give increased

stability to my purposes, and be the means of inciting me to greater diligence in seeking for the fulness of christian experience. It will have this effect only if God will, in whose sight, and in humble reliance upon the merits of Christ, and the aid of the Holy Spirit, I here enter my solemn vow, which I have often made, and which I now more formally repeat, that I will from this hour, and through all future life, make God's will the sovereign rule of my actions; that I will perpetually present before Him, in living sacrifice, my body and soul, my life and health, my humble talents and attainments, my influence, my time and property, to be used only as a trust for which I am strictly accountable. I will not consult my own will, but always labor to fulfil, so far as I may, the duty implied and imposed upon Christians in the Savior's prayer, 'Not my will, but thine, Father, be done.' I humbly pray for grace to keep this solemn pledge, which I here record with great deliberation, and under a deep sense of its import. O God, give me this needed grace for the sake of the infinite merits of my Lord and Savior Jesus Christ, in humble reliance upon whose blood I have come into thy presence with this act of self-dedication."

Under date of August 7th of the same year, after recounting numerous instances of Divine interposition in his behalf, he says, "I never before experienced such rest in Christ, such calm, unshaken faith, such ready, unreserved consent of the heart to the Divine will, such an utter surrender of my own to God's will. I cannot find, after much prayerful examination, that I have any disposition to do or to love any thing that is not well-pleasing in his sight. I write this with great self-distrust, but as the result of self-examination."

In a letter to Dr. and Mrs. Palmer, occur the following words:—"I cordially believe in the doctrine of Christian holiness, and my highest aspiration is that I may live without sin, perfecting holiness in the fear of God. And yet, when I ask for the witness, that I am now in the enjoyment of this high spiritual state, I feel somewhat like a rebuke. I am thrown back upon the peace I enjoy, the sweet repose in Christ, which I feel to be more the absorption of my own will into that of God, which, so far as I know myself, I constantly experience. What more should I ask? only that these things may remain in me, and bring forth their proper fruits; that I may be ever thankful, humble, faithful, believing, simple-hearted, and blameless in my life."

"I will confess, however, that this general *spiritual satisfaction*, if I may so speak, is accompanied by a strong wish, I may say is a little disturbed at times by a wish, to possess all that I yet lack

of the fulness of the Gospel, whether that deficiency may consist in a want of a deeper experience or a clearer evidence. I pray for this from day to day, and I am filled, in answer to my prayers, with confidence in God, and unruffled, inestimable peace."

The only thing, in my judgment, that beclouded his mind at this time, was his erroneous views respecting a "witness" over and above that "sweet repose in Christ," which he felt to be his; to that "*spiritual satisfaction*," which he then enjoyed; to that "unruffled, inestimable peace" which pervaded his soul, in answer to his prayers, for which he looked, and which, I presume he never found. God always leaves an impress of himself on all his works, and on none more manifestly than on that work of sanctification which he works in the heart of a believer in Christ. And what other evidence do we need that the work is done, than that which accompanies the work itself? What other evidence do we need that the sun shines into the windows of the house, than that which the sun itself brings that it does so? And what should we think of a man, who, seeing the sun shining, by the glare of light with which he is surrounded, should ask for some other evidence that the sun now shines? Just so, when the "sun of righteousness arises with healing in his wings," heals the maladies that sin has made in our natures, dissipates the clouds of darkness from our understandings, removes hardness and unbelief from our hearts, and sheds abroad the love of God in them, he brings an evidence clear and bright, that this great work has been done; and hence, as Dr. Olin said of himself, if they question it, they will "feel rebuked" for their unbelief, and will be "thrown back upon the peace" they already enjoy, and may rest securely in that "unruffled, inestimable peace" which the spirit of God has imparted to their souls, as a sufficient evidence of that perfect love after which they have so constantly sought.

It is true that the Scriptures inform us that the Spirit itself bears witness with our spirits that we are the children of God. But how are we made children? Is it not by the inworking of this same spirit upon the heart, changing it from nature to grace, and then adopting us into the family of God? And when thus changed, thus adopted, does he not accompany this change, and this adoption, with an evidence that the work is done? Or does he first do the work, and then send a witness to let us know it is done? I apprehend not, but that the same Almighty Hand that effects the work of our purification leaves a sacred impress behind, bearing the signature Divine, that the work has been done, and done to that perfection, that the purified heart looks up by the eye of faith and sees God passing by, or rather realizes in himself that

Christ has been "formed within him the hope of glory." If therefore he hesitate to believe and to recognize the Word of God, he will be rebuked for his unbelief, and commanded to rest in that "sweet repose in Christ" which he most assuredly feels.

I have made these remarks, not because I think myself wiser or more deeply experienced in the things of God, than was Dr. Olin,—for his own wisdom and experience corrected his error—but simply for the purpose of calling the reader's attention to this subject, with a view to prevent him from imbibing the like error, and thereby perplexing himself with doubts and fears, merely because he is looking for a witness to be superadded to that which accompanies the work of sanctification itself. If a child gets a new suit of clothes, he knows it without another telling him the fact: and though he may not know the name by which each garment is distinguished, yet he will know he has something which he never had before. So a person brought into the possession of perfect love, being "clothed upon" with the garment of righteousness, may not at first be able to discriminate with sufficient accuracy to give a right name to every feeling of his soul, or to describe minutely all the parts of that heavenly-wrought robe which now covers him from head to foot, yet he knows that he has what he never had before,—that divine peace, love, and joy reign in his soul, and that a "spiritual satisfaction" pervades his entire being; and in this he may rest, only being careful to go forward continually in the work of faith, the labor of love, and the patience of hope.

Now I consider this testimony of Dr. Olin, to the reality of this work of sanctification, no slight corroboration of the fact that it is not only possible but the duty and the privilege of every believer in Christ, to come up into this high state of religious enjoyment. How often is it said by those who wish to disparage this work, or to undervalue its worth, that none but the weak, the ignorant, and the fanatical, profess the enjoyment of this great blessing. The poet has alluded to such unreasonable objectors, in the following very expressive words:—

" So wretched and obscure
The men whom ye despise,
So foolish, weak, and poor,
Above your scorn we rise:
Our conscience in the Holy Ghost
Can witness better things,
For He whose blood is all our boast
Hath made us priests and kings."

Now let those who tauntingly and perhaps sneeringly say of those who profess to enjoy the blessing of perfect love, "Aye, you

profess to be holy, do you? you are mighty good! you esteem yourself above your fellow Christians! you must take care how you speak and act, &c." and conclude that all this profession arises from weakness of intellect, or from vain pride, or some other contemptible passion,—let such, I say, look at the example of Dr. Olin, and say whether they think he was led astray, from intellectual weakness, from fanaticism, or from a vain desire to show himself off by the appearance of superior sanctity. As to strength of intellect, no man who knew him, would question but that he soared far above most of his compeers in the ministry, and that he shone in the galaxy of literature and science as a star of the first magnitude. His comprehensive mind was in the habit of weighing evidence, of balancing the claims of truth and error, and deciding upon the merits of the various subjects presented to his consideration according to the light of well attested facts. He did not take things upon trust, but examined every thing thoroughly and formed his judgment after maturely considering the weight of evidence for and against a proposition. And it appears that he was so skeptical on the doctrine of holiness as held by our Church, that at the time he was admitted into the Conference, those questions in the Discipline, "Are you going on to perfection? Do you expect to be made perfect in this life? Are you groaning after it?" were waived in his behalf—a very dangerous precedent in my judgment. And yet with all this skepticism hanging about him, and with all that power of a comprehensive mind which enabled him to grasp a subject in all its length and breadth, he bowed to this important truth of Divine revelation, "Be ye Holy, for I am holy," sought and obtained a clean heart, by receiving an application of that blood which cleanseth from all unrighteousness.

I cannot but consider the experimental testimony of such a man to the truth of this vitally interesting doctrine, no small acquisition to the cause of pure and undefiled religion, though its truth rests upon a more infallible basis, even upon the word of the living God; yet it is no slight corroboration of its Divine reality, to have such men as Stephen Olin come out boldly in its defence, declaring that they have tested it by their own experience.

I would recommend these volumes of biography to the reader with all my heart, as the judicious manner in which the facts of his life are arranged, and the variety of incidents stated and illustrated, as well as the easy epistolary style of the letters inserted, render it both instructive and entertaining, and will hand it down to posterity as an important link in the chain of great and good men which binds the church together in the indissoluble

bonds of infallible truth and righteousness. The reader will not be wearied with a diurnal record of commonplace remarks, a repetition of the same thoughts and experience, or the reiteration of dull, prosy sentiments of a superficial thinker, but will be entertained with a great variety of facts and incidents of an interesting character, will be carried along from place to place with an easy pace, while he will stop long enough in each to survey its length and breadth, count the number and converse with some of its chief and best inhabitants, and regale himself with its curiosities, and taste of its beauties, as well as loathe its vices and deformities. Nor will he miss the opportunity of becoming thoroughly acquainted with the traveler himself, but will be let into a knowledge of the secrets of his heart, will deeply sympathise with him in his afflictions, participate with him in his joys, and join him in his songs of praise and thanksgiving to God for His sustaining and comforting grace, and finally exult with him in the brightening prospect of everlasting life.

Standing upon the mountain of redeeming and sanctifying love, we may look off with him upon those plains of celestial light and glory, which lie beyond the Jordan of death, and joyfully anticipate an everlasting entrance upon their eternal delights, in the enjoyment of which there are "pleasures for evermore."

"O the transporting, rapturous scene,
That rises to our sight!
Sweet fields arrayed in living green,
And rivers of delight."

"Be it so, we all reply,
Him let all our orders praise;
Him that did for sinners die,
Savior of the favored race!

Render we our God his right,
Glory, wisdom, thanks, and power,
Honor, majesty, and might,
Praise him, praise him evermore."

May this be our happy lot.

PRAYER. — One has somewhat quaintly, but very truly, said: "God looks not at the oratory of your prayers, how eloquent they are; nor at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but he looks at their *sincerity* — how spiritual they are."

SELF-DENIAL is one of the first laws of Christ's kingdom.

SELECTED.

WHAT WILL PEOPLE THINK.

FOURTH CONVERSATION BETWEEN MRS. L. AND AUNT MARY.

BY S. J.

Aunt Mary. And how has my dear niece been getting along, during the past week ?

Mrs. L. I have made no progress.

Aunt Mary. What has been the obstacle ?

Mrs. L. You have been urging me to strike out into a new path. Did ever any one live in the fulfilment of an entire consecration, and in the exercise of perfect faith, really loving God with all their hearts, and loving everything and everybody in and for him ?

Aunt Mary. You are satisfied that God requires all this of each one of us ?

Mrs. L. Yes.

Aunt Mary. And you see with equal clearness, that in offering to dwell in you by his Spirit, he offers all the help you need ?

Mrs. L. Yes ; a piety of this stamp looks to me beautiful and infinitely desirable, but hopelessly out of reach. For, notwithstanding all you have said, I can't help feeling as if it would be presumption in me to undertake to live so much better than anybody else. I have read a great many biographies of religious people, yet none of them seem to have had this steady, cheerful kind of piety ; occasionally their faith is strong, and then they draw back. They have a great many conflicts, wherein they triumph sometimes, and sometimes are defeated. I don't recollect anybody but the Apostle Paul, who could say, "Blessed be the Lord, who always causeth us to triumph."

Aunt Mary. Blessed be the Lord that *he* said so, and left it on record as being his own experience and that of his fellow Christians.

Mrs. L. But Paul was inspired, and he was the great Apostle of the Gentiles, and we may suppose that he had larger measures of the Spirit than others can expect to receive.

Aunt Mary. God does not offer to make us as *great* as Paul, but he does offer to make us as *good*.

Mrs. L. Do you know any Christians in these days that you think are living that life of consecration and faith which you describe?

Aunt Mary. Yes, many; and I find abundant evidence that there have been Christians of this stamp in all ages and in all Churches. To go no further back than our Puritan fathers; they called this state "the full assurance of hope," and made it ever after their conversion, a specific subject of prayer and effort. They used often to preach about it, and earnestly exhort Christians not to rest short of it. We read in the life of one of the early preachers of Boston, that during the first three years of his ministry, his mind was greatly exercised on this subject. He had good evidence himself and afforded good evidence to others, that he was a converted man; but he wanted this "full assurance," which is the certain result of entire consecration and perfect faith. He writes in his journal, that he obtained the blessing he had been seeking so long, on the morning of the day he was married; and ever after he was wont to call that "the day of his double espousals;" "because," he said, "from that time, my soul was espoused to Christ." Our Methodist friend would say that he obtained at this time, "the blessing of sanctification." The experience itself is a blessed reality for which I cannot find a name; that is, I cannot find a name to which some might not object.

Mrs. L. Yet, you will doubtless allow, that if some have been brought into this state, the number is very small indeed, even among those who are considered good Christians?

Aunt Mary. The whole tone of the book of Acts, and the Epistles, and early Church History shows that this was the prevailing type of piety in the primitive church; and we are assured by the inspired writers that it will be so again, when "Zion shall arise from the dust and put on her beautiful garments."

Mrs. L. Yes, God has expressly declared, that a time is coming, when his people shall be all holy, and "Holiness to the Lord, shall be written on the bells of the horses,"—that is, I suppose, on everything. It seems to me, that if I had lived in

the days of the primitive church, when the Spirit was poured out so abundantly, it would have been easy to lead the holy life you describe ; and I imagine it will be easy to live so in the Millennium, but somehow it does not seem as if anybody could now.

Aunt Mary. Not if they were favored with a similar baptism of the Spirit ?

Mrs. L. Yes, then they could ;—but is such a baptism to be expected in these days ?

Aunt Mary. The apostle says, speaking of this very thing, “The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.” The promise has not been reversed—the words of the Savior were, “Lo I am with you always, even to the end of world.”

Mrs. L. Then why is this experience so rare in these days ?

Aunt Mary. The mass of professing Christians do not desire it, but prefer to go on with the old experiment—trying to serve God and mammon.

Mrs. L. But then there are a great many earnest, conscientious Christians, who seem to be “fighting the good fight of faith,” but get no permanent victory.

Aunt Mary. I am afraid that in most cases it is not “the good fight of faith,” but rather a legal struggle. Conscience goads them on to do things that they don’t love to do ; hence there is a perpetual struggle—as there always must be, till “conscience falls asleep in the bosom of love,”—provided it don’t first fall asleep in the bosom of selfishness. And then there is the continual effort to be something and do something, which keeps them all the while in a worry, and yet nothing is gained.

Mrs. L. There seem to be some, who, after a while, get beyond this, and are evidently hungering and thirsting after righteousness, yet they are not filled. What is probably the difficulty here ?

Aunt Mary. It may be the want of suitable instruction. The two great doctrines of justification by faith and sanctification by faith were lost in the dark ages. Luther revived the first, and now we need another Luther to revive the second. I have had occasion to observe that when any Christian has his mind fairly

roused on the subject of personal holiness, and begins to ask "how shall I be saved from sin?" he does not readily find religious teachers or books that fully meet his wants. It is matter of devout thanksgiving, however, to every lover of holiness, that within a few years some able pens have been employed in this service. Prof. Upham has, in his "Interior Life," and other works, imparted precisely the kind of instruction needed. That book—"The Interior Life"—has been a well-spring to many a thirsting soul.

But we are wandering. The question is not—"Are there few or many who are thus fully saved?" If you should ask the Savior this question, he would answer, "What is that to thee?—Follow thou me." If we could not find one well authenticated case of entire consecration and perfect faith, it would not alter our obligation to be holy. So long as God says, "Thou shalt love the Lord with all thy heart, soul, strength and mind," and so long as he continues to say, "I will circumcise thy heart, to love the Lord with all thy heart," so long you and I are bound to "take sweetly the command and the grace together."

Mrs. L. Yes, I see it clearly—it must be so. No matter how great the difficulties, since He has undertaken to overcome them. God can overcome great difficulties as easily as he can small ones. Great and small are both alike to him. "I will trust and not be afraid!"—Yet, this moment, a fear springs up in my heart.

Aunt Mary. What is it?

Mrs. L. It seems to me that I ought to have some remarkable exercises of mind, such as others have, before I venture to "take the grace!"

Aunt Mary. There is nothing in Scripture to warrant your waiting for this. The command is addressed to people in whatever state of mind—"Come out and be separate," and the promise is, "I will receive you." Now do you really desire to "be separate," and never more to "touch the unclean thing?"

Mrs. L. I do.

Aunt Mary. Then consecrate all you have and are to God, and believe, nothing doubting, that he receives you—whether you

have any remarkable feelings or not—simply because *he says he does*. Then go forward, in a humble but confident reliance on the ever present Spirit to keep you. You will find that it is unto you according to your faith. So long as you really wish to be kept, and really expect him to keep you, he will keep you. But if you only *wish* to be kept, and do not *expect* to be, then—however sincere, however strong the desire may be, you will certainly fall. Because the immutable condition is *faith*. “By faith ye stand.”

Mrs. L. That desire to stand complete in all the will of God, which I now feel, must be his gift—the work of the Spirit; would he give the desire if he was not willing and ready to grant it?

Aunt Mary. Surely not. But if you do not add faith and obedience to your desire, you will probably lose that desire.

Mrs. L. The grace of God assisting me, I will endeavor to do both.

Advocate and Guardian.

ORIGINAL.

LETTERS TO A FRIEND.

NUMBER FIVE.

BY IDA,

MY DEAR C——: Perhaps it may not be unprofitable to continue the subject of temptation still farther.

The Christian's path through life is one of tribulation. “In the world ye shall have tribulation,” said the blessed Jesus, but that his disciples might not be disheartened, he immediately added, “but in *me* ye shall have peace.” “Peace I leave with you,” and “my peace I give unto you,” are soul-cheering promises. Peace, the Savior's precious legacy, may abide with the Christian always. During all his persecution from the world, and conflicts with the powers of darkness, it will bide in the heart of the trusting disciple, and afford him strength and comfort. “Thou wilt keep him in *perfect peace*, whose mind is stayed on thee,” is the every day experience of the believing, confiding soul. Let the individual

whose mind is not thus at rest, be assured that it is because his thoughts have wandered from the centre where they should always be fixed.

Satan takes advantage of those circumstances transpiring around us, which are calculated in themselves to produce disquietude, and will frequently cause them so to bear upon the mind, as to turn it away for awhile from God, thus occasioning great agitation and perplexity. If perchance, we have received an injury from some one, and Satan can only induce us to dwell upon the matter, to ponder it over in our hearts, he will be very likely to persuade us to retaliate, or to adopt some improper method to defend our character from the attacks made upon it. By keeping the mind stayed upon God, in a committal of the whole matter into his hands, with a firm reliance on the assurance that all things work together for good to those who love Him, and fully believing that naught can really harm us, if we be followers of that which is good, we shall be kept in perfect peace. This state of mind is highly necessary and important to that soul who wishes to be led by the Spirit of God; for unless the mind be in a state of quietude (I do not mean an inactive state of mind) it is impossible to discern the still small voice of the Spirit.

Another method adopted by the enemy of souls to turn them away from Christ, is by injecting into their minds many vain and foolish suggestions. He will take advantage of various circumstances, and throw some temptations corresponding therewith, into the mind. To illustrate. Something may transpire, calculated in itself to produce irritable feelings, and Satan will so bring that circumstance to bear upon the mind, that he will, unless the individual is on the alert, excite anger in his breast. Again: something very trifling perhaps in itself may lead us to suppose that another does not regard us very favorably, and though we may have no just cause for our suspicion, yet Satan, taking advantage of our weakness, awakens a feeling of jealousy, which often leads to a separation between true friends.

He will often take advantage of dress, and endeavor to inspire pride. Thousands are by this snare brought into bondage. By a strict observance of the rule laid down in 1 Tim. ii. 9, 10, and

1 Pet. iii. 3, 4, the enemy will not be likely to gain an advantage over us in this respect.

He will also take advantage of a nice dish, and tempt the appetite to transgress. Indeed there is hardly a faculty of the mind, through which Satan will not tempt us to sin. His temptations are even connected with the performance of religious duties. If the minister of Christ is blest with much freedom of expression, he will slyly whisper in his ear, "What a fine sermon you have preached!" and if, on the contrary, the preacher has been very barren of thought, he will change his position, and tell him what wretched work he made of his subject, and that the people were all dissatisfied with him. If he gains his object, he will so mortify him as to almost discourage him from making another attempt. Nor is it the minister alone, that is called to suffer in this way, but private members frequently in their public exercises of exhortation or prayer are likewise assaulted. But we ought not to permit the enemy thus to turn our minds from God to ourselves. Having sought wisdom from God, and the guidance of the Spirit, and then performed our duty as well as we could, we should leave the result with Him, and not neglect present duties by an undue anxiety respecting those in the past.

There is one thing that we should keep in memory, viz: That however often and powerfully Satan may thrust his fiery darts, they cannot harm the soul, so long as the will opposes, and the shield of faith repels them. The temptation has to enter the mind, and mingle with the thoughts, in order to be perceived, but unless there is a *yielding of the will* to the temptation, it does not bring a stain upon the conscience.

Blasphemous thoughts may be suggested, (and we know they often are,) but unless indulged, they do not become sin. Wandering thoughts may sometimes intrude upon devotional exercises; but if the individual looks to God for grace, and resists their influence, he maintains his integrity.

There are other points on which I wish to address you, dear C——, but lest I weary you, will reserve them till my next.

Your Sister in Christ.

LETTERS TO A FRIEND.

NUMBER SIX.

BY IDA.

BELOVED C——: Have there ever been times with you when your soul was left barren and desolate, deprived of all sensible enjoyment? When the Bible became, as it were, a sealed book, and when in turning over its sacred pages, to find something on which to feast, it appeared old, like a story that one has perused so frequently that it has ceased to interest? And while contrasting your present feelings with those formerly enjoyed when light emanated from every page, and you feasted upon its truths, has the suggestion ever been made to your mind, “you have fallen from grace?” Few Christians there are who have not been assailed by this specious temptation. It is indeed true, that when one has “fallen from grace,” the Bible ceases to interest or edify; but it is equally true that the Christian is often brought into this state of mind, either by bodily infirmity, or he is permitted thus to suffer seeming desertion for the trial of his faith. It is not difficult to determine which of these causes is the true one. We have the unerring word by which to examine ourselves. If that does not condemn, then with holy David we may exclaim, “Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise him who is the light of my countenance, and my God.” Although greatly dejected, David suffered not his faith to waver, but trustingly claims God still as his God, and encourages his heart with the expectation of yet praising him who, in the midst of his desolation, was “the light of his countenance.” When clouds pass between us and the sun, hiding for a season the brightness of his rays, we do not for a moment suppose that the great orb of light has at all changed its relation towards us. So it should be with us when the radiance of the Sun of Righteousness is obscured for a time, by the vapory clouds of trial or temptation, which flit across our mental horizon. We should remember that his position is unchanged—he is still there, and his relation toward us is still the same.

How encouraging the reflection, my dear sister, that Christ has been tempted in all points like unto us ; hence he knows well how to sympathize with us in our heaviness, and is able to succor and provide a way for our escape. No temptations assail us but such as are "common to man ;" therefore let us "count it all joy when we fall into divers temptations, knowing that the trial of our faith worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost, which he hath given unto us." "Blessed is the man who endureth temptation, for when he is tried he shall receive a crown of life. That you may ever, with the shield of faith, resist the fiery darts of Satan, is the sincere prayer of your devoted friend.

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

BY P. A. P.

BEING blessed with pious parents, I was taught in early childhood to fear and reverence God. From my earliest recollection, I realized in a degree the claims of God upon me ; still I lived in rebellion against him, constantly sinning against light and knowledge. Fear of eternal punishment often aroused me to a sense of my danger, but this fear soon subsided, and I again relapsed into a cold, careless state. Thus I lived in this vacillating way, until nearly twenty years of age, when, under the ministerial labors of Rev. Mr. C——, of C——, I was brought to see my dangerous condition more fully, gave myself to the Lord, and through faith in the atonement found peace with God, through our Lord Jesus Christ. Being but a babe in Christ, I did not consider sufficiently that "the just shall live by faith ;" so that when my emotions of joy subsided, and the tempter assailed, I was led to believe my religion was gone, until fresh

emotions dispelled the clouds occasioned by unbelief. I lived in this way several years, maintaining my standing in the church, and attending regularly the prayer and class meeting, yet almost entirely destitute of vital piety. But God's mercy, which "is great above the heavens," was exercised towards me. He did not withdraw the influence of his Spirit, but continued to strive with me. O, what shall I render to the Lord for his long forbearance, and infinite condescension. He spared me, and brought me to his fold again.

"O, to grace how great a debtor."

The minister under whose labors I was again brought to the Savior, professed holiness, and faithfully enforced it, both by his pulpit efforts and example. From this period, holiness has been the highest object of my pursuit. At times I have believed all was consecrated; then again by disobedience and unbelief my spiritual vision became clouded. Thus I lived until the year 1850, when I became more established in holy living. Being detained from the services of the sanctuary by the inclemency of the weather, the thought was suggested, that it would be a favorable opportunity to strive to enter upon the "narrowest way." I took up Mrs. Palmer's Faith and its Effects, and while reading where she speaks of "laying all upon the altar," and that "as soon as the offering touches the altar it is made holy," new light broke in upon my mind in an instant. In the strength of grace I was enabled *then* to lay all upon God's altar, while the Spirit witnessed to the fact that no part of the sacrifice was withheld; and I saw clearly it was my duty to believe the sacrifice accepted. I believed, and the work was accomplished according to God's declaration. These words involuntarily escaped my lips, "I am cleansed from all sin." I had a clear sense of a complete renovation, and the language of my heart was, "Praise the Lord!" Glory be to God! for the accomplishment of such a work. I desired an opportunity to testify to the efficacy of the blood of Christ to cleanse from all sin, which I did at our next prayer meeting. I was tempted not to tell what the Lord had done for me, when an opportunity was given to speak; but I remembered,

that "with the mouth confession is made unto salvation," — and in confessing Christ I gained new strength and joy. I began to realize more deeply my utter helplessness out of Christ, and that God was emphatically my strength. Since that time I have lived a higher spiritual life, and have realized more clearly the necessity of a present Savior and a present salvation, in order to be thoroughly furnished for every good word and work.

Alexander, Oct. 17, 1853.

ORIGINAL.

PERSONAL EXPERIENCE.

FROM A CLERGYMAN TO HIS BROTHER IN THE MINISTRY.

DEAR BROTHER: — Not long since I received the following letter from a much esteemed and much loved brother in the ministry, residing in the State of Maine. My own heart burned as I read it, and I wrote on, asking his permission to send it to you for publication. I received to-day his assent, and I forward it to you in the belief that many hearts will be refreshed in reading such a testimony from one of the watchmen on Zion's walls.

I am yours truly,

T. C.

Detroit, Mich., Oct. 10, 1853.

MY DEAR BRO. C.: — I have not heard from you since I wrote you last, but I feel constrained to write you a few lines in reference to my own spiritual state. Since the date of my last letter, I have been greatly, wonderfully blessed. At Eastham Camp Meeting last week, I was enabled to lay myself fully on the altar of *entire consecration*. Christ accepted *me*; yes, even *me*. O, how he blessed my poor heart! He applied the precious blood of the Lamb to my poor soul as I never felt it before. Since my return, I have felt such *sweetness*—such communion with my Savior—such deadness to the world, as I never before experienced. I feared to return to my place, where things were so very different. I asked, can I live it in my family? Can I maintain it in my

social intercourse with the people? Can I keep it when mingling in the fashionable circle where it would seem impolite to speak of Christ? I *now* feel that he *keeps me* — bless his name! Brother, I love God with all my heart. This is a great profession, I know; but I have a great Savior. I trust him fully! O the bliss in being conquered! My soul thanks my Infinite Redeemer for his soul subduing power!

O, my brother, pray for me — pray that I may be kept by the power of God through faith unto salvation, ready to be revealed in the last time. The meeting to which I allude was a great scene; the mighty power of our God was there; many were sanctified — many were converted. New England must feel the influence of that meeting — eternity alone will reveal its results.

Write me, my dear brother, some words of instruction and encouragement. I feel like sitting at the feet of all my brethren, and learning from them the way more perfectly.

Yours, affectionately,

H. C. T.

Rockland, Aug. 19, 1853.

The Missionary Work.

MISSIONS ON THE EUROPEAN CONTINENT.

BY REV. W. BUTLER.

BRITISH Christians have been, during the past few years, making vigorous, but quiet, efforts to introduce Evangelical Christianity into several of the popish states of Europe. They have aimed to accomplish this chiefly by the circulation of the Holy Scriptures in the languages of those countries, and by evangelical missionaries, and where these were not tolerated they have endeavored by social intercourse and tract distribution to extend spiritual religion. Captain Pakenham and General Beckwith, of the British army,

Sir C. E. Smith and others, in connection with the committee of the Evangelical Alliance, have been leading agents in carrying on this good work. And considering the difficulties they had to encounter, their efforts have been honored with very large success. They have operated in France especially, and also in Italy, Belgium, Tuscany, Sardinia, Switzerland, Russia, Austria, Holland, and Sweden. They sustain more than one hundred clerical agents (besides colporteurs) who either itinerate or are fixed over flocks gathered by their labors. They have also built a great number of churches and school houses — some of them, too, in countries (as Sardinia) where such things would not have been permitted twenty years ago. They have also put into the hands of the people several hundred thousand copies of the Scriptures, besides great numbers of religious books and tracts, showing the way of salvation. The results of these labors are now being manifested : this good seed has taken root, and has begun to bear fruit. Of the reality of this there can be no doubt ; — the expulsion of the missionaries and the Bible by the Austrian Government, the Bull of the present Pope, and the blind persecuting zeal of the Grand Duke of Tuscany, are sufficient proof that an evangelical reformation is spreading among the papists of the continent, that its agents are feared, and its success dreaded.

Among these hopeful results we may mention that through these evangelical labors of our British brethren, Popery has been confronted, and her claim to be the church of Christ denied to her very face in countries where no voice, since that of Luther, has been raised to question her claims. The people have been taught the real character of that Protestantism which a wicked priesthood have so caricatured and vilified to them.

In addition to this, neology and rationalism have been rebuked, and thus something has been done to save the evangelical results of the labors of the German reformers from utter destruction by their own degenerate sons. The discussions in the ecclesiastical conference (Kirchentag) of the churches of Germany, held in Berlin last month, fully justify this statement, and plainly show that the influence of a foreign evangelism is restraining the spirit of intolerance, inculcating a spirit of Christian union in the churches, and

drawing their attention away from formalism and a dead faith to the saving truths of the gospel of Christ. These principles will spread (as they are spreading in Sweden and other places) until they teach politicians and princes the claims of religious liberty. Our British brethren have done more. They have by deputation and otherwise remonstrated with persecuting despots, and where expostulation has failed they have made those tyrants (as in the case of the Duke of Tuscany) a terror to themselves, by publishing the facts to the world and thus fixing the earnest gaze of Christendom upon these persecutors and their acts. In despite of every opposing effort the Bible is read, and men are being enlightened, and really *saved*, even in bigoted Tuscany and in Italy; and in scores of cities and towns on the Continent companies of truly pious Christians are to be found, and that too in countries where the severest laws and the keenest surveillance are exercised against Protestantism.

Another advantage of those labors is that a most encouraging sympathy is thus made to reach those converts. They are made to know and feel that believers both in England and America remember them and pray for them, and acknowledge them as a part of the same spiritual Church of Christ with themselves. Those evangelical labors have also sustained the faith and the spirit of Protestantism, especially when the Protestants are few, and scattered, and oppressed, while they have, at the same time, checked the proselytism of Rome, and prevented her from scattering those feeble flocks. This remark will be particularly applicable to the Waldensian Churches in Piedmont, a people that never yet bowed the neck to Rome, and among whose vallies the faith of Jesus shed its grateful light when all the rest of Europe were sitting in the darkness of anti-christian error.

The British and Foreign Bible Society (the parent of all such institutions throughout the world) having now entered on its 50th year, the committee have resolved to celebrate its jubilee, and to raise an extra fund in furtherance of its objects. This noble society has issued since 1804 (the year it began its operations) 26,517,103 copies of the Word of God, at an expense of \$19,700,000, and it has assisted other societies, particularly in Europe

and Asia, in the circulation of 19,000,000 copies more, making a grand total by this society and its auxiliaries, of 45,517,103 copies of the Scriptures, printed in 148 languages, within the last fifty years.

None but God can know the aggregate of spiritual and eternal benefit which has been the result of this mighty agency.

This society now numbers 8,322 associations in connexion with it, both at home and abroad. Its circulation during the last twelve months alone, has amounted to 1,168,792 copies of the Sacred volume, and its annual income has risen to over \$500,000.

Such a result as this, is unexampled in the history of the world. It marks, as with a sunbeam, the finger of God in the undertaking. Infidelity and Popery have alike been compelled to recognize its influence. An impulse has been given by it to missionary and educational movements in every part of the globe. It has been the means of uniting the various portions of Christ's Universal Church in one hallowed brotherhood, and engaged their energies in one glorious object,—the circulation of the charter of their common salvation. It has tended to fix the public mind on the supreme value of the Inspired Volume, and has exhibited the mighty power which the divine Word possesses, when accompanied by the Spirit's grace, to awaken, to illuminate, and to sanctify a fallen world. "Most truly do I say," writes the bishop of Calcutta, the excellent Dr. Wilson, in his published letter to the president of the society, "that the nearer I approach eternity, the more highly does the value of the book which reveals an eternal salvation rise upon my mind, and of the society which circulates it. To make known that redemption in all languages, and to all people, is the noblest design that can enter the human mind."

But the labors of this society are only beginning. The challenge once made to it by America, to unite in presenting a copy of the Bible to every family of the human race, it has accepted, and is endeavoring to fulfill its part of the mighty contract.

We rejoice to announce that the jubilee fund already amounts to over \$135,000.

Westfield, October 25th, 1853.

Editorial Miscellany.

REGENERATION AND ENTIRE SANCTIFICATION.

THE principal opposition to the doctrine of holiness, or entire sanctification, has been from those, who in view of the disastrous effects of the fall, or in other words the depth of human depravity have regarded it as presumption to even expect the attainment of such a state while we tabernacle in "these vile bodies." While this class of objectors still exist, another class have arisen, who oppose the doctrine on the ground that as God cannot be imperfect in his work, the soul that He truly regenerates is saved—*fully* saved from the guilt, power, and dominion of sin,—and that consequently there remains nothing more for such to attain to on earth than those successive stages of advancement implied in the command to "grow in grace." Both of these views, in our judgment, are fraught with error and tend to hinder the pursuit of that state of perfect holiness "without which no man shall see the Lord." As objections of the former class are met, more or less, in the contributions furnished by correspondents, we propose to submit a few thoughts touching the latter. The position we shall endeavor to sustain is the following:—

THAT THE WORK OF GRACE WROUGHT IN THE HEART AT CONVERSION IS NOT GENERALLY A PERFECTED WORK.

By a perfected work we mean a *completed* work,—not that it lacks genuineness, but completeness. In support of this position we maintain:—I. *That the words used in Scripture to indicate that change, do not necessarily express or imply that the work of grace is perfected or completed.*

Those in whom this change has been effected, are said to be "born again,"—"born of God,"—"born of the Spirit," and hence those thus changed are called the "*children of God*." The objector would ask, "What would you have more than a *child of God*?" Before answering this question, we would call attention to the figure here employed. Does it denote perfectedness? Is a child a perfect development of the creature God designs it to be? You may ask in reply: Is he not a perfect child? We answer, yes—but he is not a *man*; and these very terms are employed in Scripture to denote the difference between those in whom the work is *not* perfected, and those in whom it *is*. The one is called a *babe* in Christ, using milk—the other, one of full age, (*perfect*, in the margin), to whom belongeth strong meat. (See Heb v. 14.) Let this text be examined in connection with what follows, and it will be found that it is not gray hairs that makes one of this latter class, but a "leaving of the principles of the doctrine of Christ," &c. In reply then to the inquiry, What would you have more than a child of God? we answer, a *perfected* child of God. We do not deny the *paternity* of the child, but we do deny its *maturity*.

Again, those in whom this change has been wrought, are said to be *justified*—(Rom. v. 1.) This word denotes pardon. As, however, when sins are forgiven the heart is also changed, it is frequently used to express a converted state. In its *primary* signification, however, we see there is nothing by which the completeness of the change is indicated. For if it be asked, what would you have more than

pardon? we would answer, a change of the heart,—“a new creature” in Christ Jesus.

Saints, or holy ones, is another title by which those who have been the subjects of this change are designated. But this title does not imply that the work of holiness in such persons is completed, perfected. So far from this, Paul thus addresses those whom he calls saints, (2 Cor. i. 1): “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting* holiness in the fear of God.” (2 Cor. vii. 1).

We maintain

II. *That it is plainly taught in the Holy Scriptures;*

1. In those passages in which the attainment of a perfected state is set forth, and urged upon the Christian.

1 Thes. v. 23. “And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.” Who are the subjects of this prayer? In the context, they are called the “elect of God,”—the apostle’s “hope or joy or crown of rejoicing,”—who had received “in truth the word of God, which effectually worketh in you that believe,”—of whose “faith and charity he had received good tidings,” through Timotheus,—“children of the light and children of the day,” whom God had appointed “to obtain salvation through our Lord Jesus Christ.” Such were the persons in behalf of whom the apostle prays. Now whatever state of grace is implied by the word *sanctify*, it is evident that these Christians had not had that work perfected or completed in them,—else there would be no propriety in the petition that they might be sanctified *wholly*.

2 Cor. vii. 1. “Having therefore these promises, dearly beloved, let us cleanse ourselves,” &c. The promises here referred to are contained in the preceding chapter, from verses 14 to 18; and evidently embrace the same class of blessings as those which the apostle, in this text, exhorts them to seek after. The perfection then of that grace by which God promises to “dwell in” his people, “and walk in them,” these “dearly beloved” of the apostle, and whom he calls in his opening address “saints,” had not yet attained unto.

1 Cor. iii. 1–4. Here the apostle, speaking of persons whom he calls “babes in Christ,” and in verse 9, “God’s husbandry,” “God’s building,” says that they were carnal, there being among them “envyings, strife, and divisions.” By these strifes we are not to understand, of course, a contention that manifested itself in actual blows, (for he that *committeth* sin is of the devil,)—but such an undue attachment to the creature, *i. e.*, Paul and Apollos, as led to divisions or disputations. They were not loved *in* God. The glory that belonged alone to the Creator, was given too much to the creature.

The same doctrine is taught

2 In those passages where the graces of the perfected Christian are referred to, in distinction, from those in whom these graces have not been perfected.

In 1 John, ii. 5–6, and iv. 16–18, the nature and necessity of perfect love, and the tests by which it is indicated, are clearly set forth. Now we would ask, what shall be said of him who has not yet attained that perfect love which casteth out (slavish) fear? Is he, or is he not a Christian? If not, but a *very small* propor-

tion of those who are now regarded as worthy members of the church, can lay any claim whatever to the Christian name.

The full assurance of faith, is spoken of in Heb. x. 22. Is this the degree of faith enjoyed by every regenerated heart ?

Again,

3. *The doctrine is confirmed by the almost, if not quite, uniform experience of holy men.*

On this point we might furnish any amount of testimony ; but as our space will not admit of extended quotations we will content ourselves with brief abstracts from the diaries of persons distinguished for their piety.

1. *Dr. Edwards.* "It used to appear to me that I had not much sin remaining ; but now I perceive that there are great remainders of sin. Where may it not bring me to, if God should leave me ? Sin is not enough mortified. Without the influences of the spirit of God, the old serpent would begin to rouse up himself from his frozen state, and would come to life again."—*Edwards' Life*, page 77. (By sin here he does not mean actual transgression, but a want of conformity to God,—moral weakness) Again, he says:—"I am sometimes apt to think that I have a great deal more of holiness than I really have. I find now and then that abominable corruption, which is directly contrary to what I read of eminent Christians."—Page 78. "I find my heart, in great part, yet adheres to the earth. O, that it might be quite separated from thence. I find when I have power and reputation as others have, I am uneasy, and it does not satisfy me to tell me that I have chosen God for my whole portion, and that I have promised to rest entirely contented with him."—Page 83. "O, how much more base and vile am I when I feel pride working in me, than when I am in a more humble disposition of mind ! O, that God would fill me with exceeding great humility, and that he would ever more keep me from all pride.—*Ibid.*

Can any one say that Dr. Edwards was not a Christian ? Alas ! does not every Christian that reads these lines, feel that this language is but an exposure of their own spiritual conflicts. And yet here is a confession of pride, earthly-mindedness, love of the creature, and abominable corruptions, contrary to what he had read of other eminent Christians.

2. *Dr. Payson* makes the same confessions in his diary. "There is no vice" says he, "of which I do not see the seeds in myself and which would bear fruit did not grace prevent."—Page 56. Feb. 16. "Very dull and lifeless in the morning. Made a resolution to restrain my temper, and the next moment broke it." Feb 17. "In the morning felt strong in the Lord, and in the power of his might ; thought I could stand all enemies, but soon was as lifeless as ever. When shall I learn that all my sufficiency is of God !" —Page 57. March 28. "I know that I love my Savior ; and though my love is infinitely short of his merits, I trust He who gave it me can and will increase it. I am *sinful*, but he died for sinners."—Page 60. May 23. "Was favored in prayer. Was applied to by the selectmen to deliver an oration on the 4th of July. Refused at first ; but being persuaded to consider of it, pride and vanity prevailed, and I foolishly complied."—Page 63. June 15. Sabbath. "Never felt such strong and lively faith in prayer, as this morning. It seemed as if I had nothing to do but to take whatever I pleased." June 28. "Felt myself exceedingly vile. Found no comfort in the exercises of public worship.

My oration is a snare to me. O, what an astonishing, bewitching power a thirst for applause has over my mind!"

Here the same individual who expresses himself at one time as being "strong in the Lord, and in the power of his might" and enjoying "a strong and lively faith in prayer,"—at another, declares that there is no vice of which he has not the seed in himself,—that such was his weakness that he could not keep a resolution to restrain his temper,—that pride and vanity prevailed in his heart, and that he found himself controlled by the bewitching power of a thirst for applause." How shall we reconcile this seeming paradox, except on the principle, that while the power of sin had been broken, the remains of sin were not extracted.

3. *Hester Ann Rogers* is very definite and explicit on this point. "And now also," says she, "the Lord began to reveal in my heart that sin was not all destroyed; for though I had constant victory over it, yet I felt the remains of anger, self-will, pride, and unbelief, often rising, which occasioned a degree of heaviness and sorrow. At first I was much amazed to feel such things, and often tempted to think I had lost a measure of grace; yet when I looked to my Lord, or whenever I approached Him in secret, he shed his precious love abroad, and bore witness also with my spirit that I was still his child. Yea, and at this time I received many remarkable answers to prayer, many proofs of his undoubted love and goodness to my soul; and I ever felt I would rather die than offend him; so that I was a mystery to myself! I resolved however to use more self-denial of all kinds, and, whatever it cost me with respect to health or life, more fasting and prayer; for I hoped by these means to mortify and starve the evil tempers and propensities of my nature till they should exist no more; and if my body expired in the combat, I thought I was certain of endless life. I met with some also who told me that nothing but death would end this strife! that this is the Christian's warfare, which cannot end but with the life of the body. After some time I began to believe these miserable comforters, and of consequence longed for nothing so much as to die; yea, I was impatient to be gone that I might be freed from sin; for I truly felt, and more so every day,

"'Twas worse than death my God to love,
And not my God alone."

Memoirs, pp. 35, 36.

From these premises, drawn from both Scripture and human experience, it seems to us that the conclusion is irresistible, that we may be truly the children of God, and yet be not saved *fully* from the power and dominion of sin. In conclusion we would briefly glance at a few of the objections urged against these views.

First. It is objected, that the Scriptures speak of but one blessing to the believing soul, *i. e.* salvation,—while the doctrine we advocate intimates a second blessing. We believe in but *one* blessing, and hence have always objected to the phrase "*second blessing.*" But the Scriptures do not assert that that blessing is bestowed in its *fulness* at conversion. Regeneration or partial sanctification, is the *commencement*—entire sanctification the *completion* of one blessing.

Second. It is argued, that the Scriptures speak of a growth in grace, whereas this view precludes it. We deny it. So far from this, we affirm that it *promotes* growth. A healthy child would certainly grow more rapidly than one in whose system the seeds of disease continued to lurk. The law of progress applies, we

believe, to the highest and purest intelligences. Every fresh discovery that the soul makes of God's character, will increase its love to him. Every instance in which the graces of patience, meekness, humility, &c., are called into exercise, promotes, from the law of habit, the growth of those graces. We may be said to only begin to grow, when we are brought into perfect harmony with God.

Third. It is objected, that this doctrine jeopardizes the safety of the newly regenerated soul. This we also deny. We believe, as fully as any one, that every soul that believes in the Lord Jesus Christ shall be saved. The devil cannot touch the soul that has taken refuge in Jesus. But, it may be asked, what if that soul should be taken away from the world just after it embraces Christ by faith, before it is entirely sanctified? We reply, that we have such confidence in our blessed Savior, that we do not believe he will suffer a soul that is cleaving to him with all the faith of which it is capable, to leave the world without sanctifying it wholly; yea, cleansing it from all "filthiness of the flesh and spirit," so that it may enter where nothing that "defileth or worketh abomination or maketh a lie" can enter. He will finish the work, and cut it short in righteousness. He will, at the same moment, discover the extent of its disease and the sufficiency of the remedy. But the case of such individuals is very different from those who after a discovery of their innate depravity, from their averseness to the remedy, become pleaders for Baal, and their other idols, and refuse to submit to the self-crucifying process by which they might be saved to the uttermost.

LITERARY NOTICES.

MINNIE BROWN, or *The Gentle Girl*, is the title of the third number of the series called "My Uncle Toby's Library." It illustrates, in a well written story, the valuable discipline of trials even in childhood; and shows, by contrast with its opposite, the loveliness of a gentle and self-disciplined spirit. *Boston: Geo. C. Rand, No. 3 Cornhill.*

MEMORIALS OF EARLY CHRISTIANITY. By JAMES G. MIALL. *Boston: Gould & Lincoln: with illustrations.* We have read the entire book with great interest. The sufferings and triumphs of the early Christians are vividly delineated, and suggest many an earnest thought to the Christians of these times. Persons given to speculation in doctrines will here find a healthful warning to keep to the simple plainly revealed truths of the New Testament. The reader of this book will hardly be satisfied, but will wish, (if he has not), to peruse Neander and Mosheim, and trace the history of the church to the present day.

CHRISTIAN PROGRESS is the title of a new book from the pen of the *Rev. John Angel James*, of Birmingham, England, a name familiar to the Church on both sides of the Atlantic. Those who have read the "Anxious Inquirer" will wish to see this, the sequel to that very useful volume.

"Christian Progress!" O, that every member of the Church would ponder these words and think deeply of their import. We commend this book to our readers; the earnest one, seeking to "follow on to know the Lord," cannot but be benefitted by its perusal. *Boston: Gould & Lincoln.*

